

The "Philosophy Of Goodness" In The Light Of The Ideas Of Muslim Philosophers

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Abstract

This article presents as a research review a wide collection on the causes of moral decay, the perspective of Islam and contemporary philosophical ideas to remedy the degeneration, the theory of ethics of The "Philosophy of Goodness" In the Light of The Ideas of Muslim Philosophers can be partially useful (and this advantage should be taken), but it is difficult to rely on them completely. The main reason for this is that their philosophy of ethics is positive and the balance is missing in the negative virtues which is necessary for a believer to lead a full, active, effective and dynamic life also, due to the passage of time, there have been changes in many cases, due to which it is difficult to apply all the details and details of his philosophy of ethics in the changed conditions. It belongs to the poet of the East, Allama Muhammad Iqbal, who, being close to the present age, understands the requirements of this era more. Allama Iqbal's special quality is that on one hand, he is familiar with Islamic teachings and on the other hand, he is well versed with modern sciences. In his philosophy of ethics, the whole concept of human psychology has been kept. The important thing is that they have tried hard to keep the balance between individual and collective values or in other words positive and negative values.

Keywords: Goodness, Philosophy, Islam, Muslim Philosophers, Scriptures, Hadiths

Introduction:

According to Ibn Maskawiya and Imam Ghazali, there are three main powers of the self. The power of knowledge, the power of lust and the power of anger, if each of these powers is kept in moderation, then the fourth quality of justice is born from it, and these are the four basic virtues.

All the other virtues are born from here and are their branches on the contrary; the tendency of any of these forces to excess or extravagance is a vice. Therefore, according to this, eight vices are formed and all other vices are born from them. Therefore, according to them, goodness is the name of adopting the approach of moderation in

every matter, while evil is the name of deviating from the path of moderation and indulging in extravagance or extravagances if goodness is, another name for moderation while evil is another name for excess.

There is no doubt that the method of moderation and balance is the preferred method of Islam. Even in the Holy Quran, it has been recommended to hold the foot of moderation and in the blessed hadith, it has also been declared as the best way as the saying:

"Moderate approach to work is better"¹

However, despite this, it is a mistake to declare goodness as dependent only on moderation. Quran and Hadith do not confirm this concept of goodness. In fact, this theory is a part of Greek philosophy, which was especially formulated by Aristotle. Our Muslim philosophers were greatly influenced and fascinated by Greek thought. Although Ibn al-Maskwiya and Imam al-Ghazali examined the Greek thought on the basis of Islamic teachings in many places, they took the good things and left the things that were not in accordance with the teachings of the Shari'ah. In this case they could not do so. One of the reasons why they took this concept of goodness for granted is that even in Islam, moderation and balance has been looked upon and encouraged. However, depending on goodness in moderation, on the one hand, it is like under-estimating the status of goodness and on the other hand, it is like over-estimating the importance of moderation. It is for guidance. It is not the measure of every right action, nor is it a necessary feature of every virtue.

There are two flaws in the theory of moderation which prevent it from determining goodness or making it the final and definitive standard of goodness. The first is that it is very difficult to determine the exact point of moderation in any case. It is not a calculation formula that can be applied like two plus two four. It is a big difference between science and ethics that moral

facts are difficult to explain in a precise way like science. Imam al-Ghazali is also fully aware of this. So he says in one place:

"Determining the point between the higher and lower levels of these attributes (the three powers of the soul) is a very delicate matter, but it is finer than a hair and sharper than the edge of a sword."²

Now the thing to think about is that such a collective plan of reform which is for every ordinary and special person of the nation, basing it on such a precise point which is very difficult to determine, can give practical results. Philosophical explanations of these kinds of things may seem very pleasant and pleasant to intelligent men, but to expect the poor masses to be able to devote time to these philosophical confusions, and even succeed in solving them. It will be possible, it seems almost impossible. Islam is not only for the privileged, it is a religion for everyone as a "user". Therefore, the theory of moderation is very attractive, but in practice, ordinary Muslims do not like it. Living up to it is hard

Another major drawback of this theory is that moderation is a redundant term that cannot be applied equally everywhere. Sometimes it's better to deviate slightly from moderation. For example, justice is to give the right that is due to another, but kindness is to give something more than the other's right and kindness is higher than justice. If the theory of moderation is accepted as absolute, then this approach will be wrong, although it is precisely desirable and desirable. If moderation is the ultimate standard, then how can it be considered desirable for Sayyiduna Siddique Akbar (RA) to offer all his wealth in the path of God on one occasion, even though the Holy Prophet himself (A.S.) was pleased with his act. Similarly, in the Quran and Hadith, it is recommended to mention Allah frequently. The antithesis of dhikr is negligence, which is urged to be avoided as much as possible. According to the theory of moderation, the middle way is that

a person should spend some time in remembrance and some time in neglect, but this approach is not favored in Islam in any way. Apart from this, it is necessary to keep some other factors in mind while performing an act with moderation. Muscovya was aware of this. Therefore, he emphasizes on moderation and adds that it is also important to perform the act at the right time, in the right place, with the right person in the right manner.³

Due to the above-mentioned defects of the theory of moderation, as well as the lack of support and confirmation from the Qur'an and Hadith, this theory could not find acceptance among Muslim Sufis in any era. It does not appear in any relation of Sufism that any system of training of seekers has been devised based on the virtues of Arbaa described by Ibn Maskwiya and Imam Ghazali. There is no doubt that these four virtues are preferred in Islam and their importance is beyond doubt. But they do not have the central status that is found about them in Ibn Maskwiya and Ghazali. The interesting thing is that there is no mention of these four virtues in the 15-point action plan given by Ibn Maskawiyya and the 10-point action plan given by Imam Ghazali. Besides, Imam al-Ghazali described these virtues in great detail in *Mizan al-Amal*, but when he determined the rules of action for the students in the revival of science and the chemistry of happiness, he did not make any special arrangements for them. He made a separate division of virtues and vices. Probably, the reason for this is that even Ghazali himself believed that these things are right in explaining them philosophically, but in practice, there should be some other straightforward plan of action in terms of reform.

Now the question is that when moderation is not a final criterion for distinguishing between good and evil, and it is not easy to determine moderation in any case, then how can a person know in the various situations of life that here

What is the right approach and what is wrong? The answer is that it is man's spiritual insight which helps him to untangle tangled knots and solve complex matters and advises him on each occasion which course of action is right for him and which is wrong. This spiritual insight is defined as *Furqan* in the Holy Qur'an:

"O you who believe! If you fear Allah, then Allah will give you a decision."⁴

While in the hadith-e-mubarak, the word for it has come:

"Be afraid of the faith of the believer, indeed he sees with the light of Allah."⁵

This grace arises as a result of the fear of Allah and doing good deeds in a person, as mentioned in the above-mentioned Quranic verse and it is also said in a blessed hadith:

"The foundation of wisdom is the fear of Allah."⁶

Therefore, the more a person progresses in righteous deeds and in the fear of God, accordingly, the light of faith or the insight of the heart is born in him, which saves him from hesitation and hesitation in every matter and reaches the right conclusion. It gives, due to which it becomes easy for him to avoid intellectual and practical errors and walk on the right path. Yes, if the point of moderation is kept in mind while using this insight of the heart, it becomes easy to reach a correct opinion.

❖ **A strict plan for the cultivation of goodness**

Ibn Maskawiya and Imam al-Ghazali taught children and adults to cultivate goodness and make it a part of personality and character.

A separate action plan has been given for since there is much similarity in the rules given by both, it is convenient for us to examine them together. The flaw in the scheme given for the cultivation of virtue is that for everyone and Knox. It seems very difficult to follow. From the point of view of

idealism, it looks very good, but from the point of view of pragmatism, it is very difficult. Moreover, the time difference has added to this problem. A thousand years ago, the requirements of life were very simple. At that time, it was understandable to some extent to tell the children to wear white clothes. However, such a demand from today's children does not seem appropriate in any way. The reason is that life has progressed a lot and added many new colors to it even though blindly molding oneself in the mold of changing circumstances and drifting like helpless straws in the stream of time. It is not fair in any way but it is also a fact that Shariat itself is flexible enough to accommodate changing requirements. In the plan of action given to children by Muscovya and Ghazali, there is a certain degree of rigidity and a kind of mechanical style in which it is difficult for the delicate nature of children to feel comfortable and at ease. Therefore, despite the usefulness of this program, it is very difficult to implement it nowadays.

Almost the same is the case with the action plan formulated for adults. Ibn Maskawiyya has given a fifteen-point action plan and Imam Ghazali has given a ten-point action plan, the purpose of which is for adults to reform their character and develop good morals. It contains the summary of almost all the basic and important instructions of the but it is very difficult to follow it for every general and special. Especially in this era when due to many factors the courage has become low and life has become a victim of many complications. This program has three flaws in particular that make it difficult for the majority of people to benefit from it.

- In the entire system of nature, there is a principle of gradualness, i.e. moving forward gradually and going up by degrees. In this program, this point is not kept in mind and all the rules and regulations are applied at once. It is not

an easy task for a beginner to keep in mind all the things at the same time.

- The difference between idealism and practicalism was not taken into consideration. The system of life is in such a way that there is a highest and standard level of performing any work which is desired, intended and desirable, but due to natural weaknesses and some other factors, this ideal and standard is usually not achieved. It is not possible or at least very difficult for everyone to see the status, so realism requires that despite the desire and desire of that desirable state, a person should practically accept a lower level and live in it. Be prepared. The program of reform and training given by Ibn Maskwiya and Imam Ghazali shows an idealistic aspect.
- Allah Ta'ala has not given all human beings the same level of ability and ability, but according to His wise wisdom, He has made a difference between them. Therefore, some people have great courage and strong will, some are of medium level, and some are superior to them in these attributes. are also less. No such distinction has been taken into account in the scheme under discussion and a single program has been laid down for all.

A simple recipe for personal improvement

As far as personal reformation is concerned, the first thing in this regard is that the real work is to create insight into the heart within a person. which can determine the correct behavior in every matter and the second thing is that the self-control should be developed in the nature of a person which can control the temporary emotions, desires and inclinations and keep the person on the path indicated by reason and Shariah coins If these two things come, it becomes easy for a person to remain upright in every aspect of life,

every stage and every matter. However, if there is a plan of action along with it, the work becomes easier. As far as the plan of action is concerned, the following four-point short plan of action covers almost all the teachings of the Shari'ah, and it is important to remember and implement it in daily activities. is more simple.

▪ **Four comprehensive hadiths**

Imam Abu Dawood (author of Sunan Abu Dawood) says that "There are four hadiths in Sunan Abu Dawood which are sufficient for a believer in matters of his religion." ⁷

On the other hand, the great Imam, Imam Abu Hanifa (767 AD) said to his son Hamad, "I have selected five hadiths for you out of five hundred thousand hadiths. If you follow these five hadiths, it will be as if the whole religion is followed." will" ⁸

Among these five hadiths, four are the same that Imam Abu Dawud has narrated. And as far as the fifth is concerned, it is also implemented within the context of those four. Therefore, there is no need to explain it separately. Therefore, if these four hadiths are engraved on the tablet of the heart and mind, and if they are kept in mind in all the actions and actions of the day and night, then the human life will be better. Every single moment can be worshiped and success can be achieved in both the lives of this world and the hereafter. These four hadiths can give life values to every person in any country and in any field and complete the picture of life as a believer. These four hadiths are listed below with a brief explanation:

➤ **The First hadith**

"Actions are based on intentions."⁹

This hadith is the first hadith of blessed Bukhari Sharif. Imam Bukhari started his book with this hadith. The reason was that when actions depend on intention, it is very important to have the right intention. If the intention is not right then the

action will not be right. Some scholars have called it a third of the religion, some have called it half of the religion, and some have called it the total religion.

There is some intention behind every small and big action of a human being. The demand of Islam is that a person should perform his every action solely for the sake of the pleasure of Allah and not for any other purpose. It is called purification of intention for Allah. When the intention becomes pure for Allah, then even a small deed of a person gets the honor of acceptance in the presence of Allah, the Exalted, and more than that, he gets a greater reward. One of the admonitions that the Holy Prophet (PBUH) gave to Hazrat Mu'azbin Jabal (RA) when he made him the governor of Yemen and sent him away was:

"Pure your religion (that is, make every action the purpose and desire of Allah's pleasure) then even your little action will be sufficient."¹⁰

Understand that the goodness of intention can make the reward of action equal to a mountain of rye and the badness of intention can bring the reward of action to the level of a grain of rye. A major difference between the people and the Khawas (saints and relatives) is that the former emphasize the quantity of action, while the latter emphasize the quality of action (sincerely and with good intentions) rather than the quantity.

The intervention of intention is not only that it causes a reduction in the reward of the action. On the contrary, good intention also makes the work of pure worldliness an act of worship, as according to the saying of the Holy Prophet (PBUH), picking up the dung of a horse with the intention of Jihad is also a cause of reward in the presence of Allah. On the contrary, by making the work of the same religion worldly, the defect of the intention not only deprives it of reward, but on the contrary makes it deserving of punishment (Al-Iyad Allah). The promise of ruin has been announced. In addition, according to a famous

hadith, on the Day of Judgment, a martyr, a scholar and a philanthropist will be sent to hell simply because these people have disobeyed Allah in their actions.

Instead, the intention was to please the creatures.

Every action has an external form and an inner intention involved in it. For any action to be rewarded depends on the compatibility between the two. If the external form of an action is found but the inner intention is not present, then there will be no reward for it. For example

- If a man does not eat or drink anything throughout the day to reduce his weight, nor does he go near his wife, then that person will not be called a fasting person even though he has apparently completed the parts of the fast. Therefore, he will not get a reward. However, when he does this with the intention of fasting, it becomes a high level of worship.
- If someone pushed a person into a pond and all his organs were also subjected to ablution, according to Imam Shafi'i, his ablution will not be performed because he did not intend to perform ablution. However, according to Imam-e-Azam Imam Abu Hanifah, ablution will be done for him and he can pray, but he will not get the reward of ablution because he did not intend to perform ablution.

Intent can take three forms:

- Acting with good intentions
- Acting with bad intentions
- Acting without intention

The first two cases are obvious. The third case means that a person is doing an action and there is no specific intention (good or bad) involved in it. Scholars say that this Ummah was not harmed as much by acting with bad intentions as by acting without intention. If we reflect on our day and night, it will be clear to us that we do many things in our daily life without any intention.

- Every person whose parents are alive sees their parents' faces dozens of times a day, but if the intention is to please Allah Ta'ala while looking at them, then according to the saying of the Holy Prophet (PBUH), every time they look at them, one Hajj is acceptable. The reward is given even if I see Sumatbah in one day.
- Every husband smiles at his wife and every wife smiles at her husband, but the side of desire prevails in this smile. Shariat said that when a husband smiles at his wife and the wife smiles at her husband, Allah Almighty smiles at them both but this situation will happen only when both of them smile at each other with the intention of pleasing Allah.
- People usually change their clothes while sleeping at night, but this work is usually done according to their own desire and convenience. As if there is a habit here but not worship. With good intentions, this habit can be converted into worship.

The summary is that if we keep in mind the above-mentioned hadith and correct our intention in all the day and night activities that we do while staying within the limits of Sharia (whether they are religious or apparently worldly), then all of them All can become worshipers and we can become 24-hour worshippers. As if our eating, drinking, dressing, sleeping, waking up, laughing, crying, doing business, raising wife and children and performing all other social tasks, even living and dying, can all become acts of worship and this is the goal of a believer's life and end. wonderful.

➤ **The Second hadith**

"The beauty of a man's Islam is that he renounces falsehood."¹¹

Uselessness refers to every word and action that is useless and pointless. Which has no benefit

either in this worldly life or in the hereafter. To engage in such activities is to waste one's time and to waste time is actually to waste one's life and one's self which a believer cannot afford. Therefore, the Holy Qur'an has mentioned one of the signs of successful believers:

And those who are against Allah are

"And those people refrain from idle talk."¹²

In another place he said:

"And when they pass by the lagu, they pass in a dignified manner."¹³

In the life of the world, time is the most valuable wealth of a person. The more it is valued, the more successful a person will be, and the more it is wasted, the more unsuccessful and worthless it will be.

Life is limited and tasks are countless. In such a situation, it is very important that a person uses every single moment of his time wisely. He should use it in necessary and useful works while avoiding futile and useless works. The pages of history are witnesses that those who took time to work became inventors, philosophers, sages and saints in this short life, and therefore became masters of religion and the world. But those who wasted time in vain became victims of deprivations, disappointments, failures and inefficiencies and lived a life of the most despicable and pestilential third class and finally buried in the graveyard of anonymity.

Many of our troubles and miseries today are due to the ruthless waste of the most precious resource, time. Every day, the majority of people waste a lot of their time in useless and uselessly activities like TV, dramas, movies, sports shows etc. The capacity gets rusty and on the other hand there is very little time left for these tasks. As a result, life becomes a patchwork of thorns. Therefore, it is very important for us to learn to value time in order to achieve the blessings of this world and the hereafter. In the light of the above-

mentioned hadith, every moment of the worldly life can be made valuable by saving our time from useless and uselessly activities and using it in useful and effective activities as much as possible.

➤ **The Third hadith**

(Al-Halal bin wal-Haram bin wa-binhamamishabat la ya'ilma kathir minnaas fimin atqi mishabat istbar-ladinah wa-raadah)) ()

"The halal is also clear and the forbidden is also clear, and between the two there are some doubtful things. Most people do not know them. So whoever protects himself from them, he has protected his religion and honor."¹⁴

Things like prayer, fasting, Hajj, Zakat, charity, telling the truth, keeping promises, protecting trust, etc. On the other hand, there are many acts such as lying, backbiting, backbiting, theft, fraud, usury, adultery, betrayal and drinking etc., which are forbidden and illegal and we must avoid them. However, there are occasions in human life step by step where the halal or haram of an act is not clear to us and we do not know whether it is permissible or illegitimate. Regarding him, the mind is in a state of hesitation and chaos. A battle starts between the heart and the mind or between the mind and the conscience. The desire of our self, the demand of nature or any other expediency is prompting us to do that work, while the conscience is preventing us from doing it. The perfection of piety on all such occasions is that a person stops and refrains from doing such things. He who restrains himself from such acts has protected his religion and faith and whoever does such things will eventually start doing things that are clearly forbidden and illegal. And as a result he will destroy his religion and faith and on the paths of error

Will go.

The Holy Prophet (peace and blessings of Allah be upon him) pointed to the same point in another hadith and said:

"Leave that which makes you doubt and adopt that which does not cause doubt (i.e., adopt that which is certain to be lawful and halal)"¹⁵

Therefore, in order to protect our religion and faith and to keep our life on the right path, we should also adopt this blessed hadith as an essential value of life so that life can be free from all kinds of errors and move on the straight path. In addition, we can cope with the welfare of this world and the hereafter.

The fourth hadith

"None of you can be a believer until he likes for his brother what he likes for himself."¹⁶

The entire teachings of Islam can be divided into two parts.

- ❖ **Rights of Allah:** Those matters which are only between Allah and His servant. For example, prayer, fasting, Hajj and other acts of worship.
- ❖ **Human Rights:** The matters that happen to the human beings living in their surroundings.

As far as the statement is concerned, the rights of Allah come first and the rights of the servants come later. However, in practical terms, the importance of human rights is more than the rights of Allah. The reason for this is that the rights of Allah are only the rights of Allah, which are only between Allah and the servant, and no third party is directly involved in them. However, the rights of the servants are not only the rights of the servants but also the rights of Allah. Because the rights of the servants above each other have been determined by Allah. So their importance becomes more. On the other hand, it is also a fact that for many people it is difficult to pay the rights of the slaves than the rights of Allah. Therefore, we see in our daily life that many people who are obliged to pray, fast, etc., but their attitude towards other people is contrary to Islamic teachings, as if they are committing negligence in the matter of the rights of the servants. From the

outside, the main reason for all the fights, quarrels, riots, hatreds, animosities and ugliness in the society is that everyone wants to get their rights fully, but they avoid paying the rights of others in a good way. It is from here that inequalities, deprivations and disorders begin in social life.

In Islamic teachings, a lot has been emphasized regarding the payment of the rights of the servants and the details regarding its various dimensions have been explained. This alone is enough to make one indifferent to the rest of the teachings in this series. The interesting thing is that the issue of human rights is being linked to faith and it is being told that a person cannot find the reality of faith or the perfection of faith until his condition is such that whatever he likes for himself in every case, he should also like for his brother. The basis of all the shortcomings regarding human rights is that the disposition of the human soul is that it wants to achieve every good for itself and to save itself from every evil, but in the case of others, it He doesn't want that, so he considers all kinds of oppression, abuse and right loss to others as legitimate. The demand of Islam is that the behavior, attitude and behavior that a person wants from others for himself, he should not adopt the same behavior towards others and the happiness and good things that a person likes for himself should be liked for others as well. As if he has to be sympathetic, benevolent and sincere to others as he is to himself. If this one principle is adopted, then on one hand, a person attains the perfection of faith and on the other hand, the society becomes the cradle of peace and tranquility.

Conclusion:

The result was that in the moral philosophy given by these two gentlemen, the balance between positive and negative virtues could not be maintained which is seen in the Islamic teachings of the Companions of the Prophet and the lives of other believers of the early centuries.

It can also be said in another way that there are some virtues that are individual which are related to the reformation of a person while some virtues are collective which are related to social reformation i.e. those in the society. They are required to lead a full, active, effective and dynamic life. For a believer in general, while reforming the society and for people who carry out the responsibilities of collective management,

it is necessary to have both types of virtues. . In order to understand this, the fifteen-point action plan of Ibn Maskawiya, while the ten-point program of Imam Ghazali can be considered. Therefore, people who are limited to their own reform can use it to some extent, but beyond that, government, politics and it is difficult for people working in other social spheres to benefit from the right to earn.

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